

# Sequachee Valley News.

VOL. XVII.

SEQUACHEE, TENN., THURSDAY, SEPTEMBER 28, 1909.

NO. 12.

## HOSIERY MILL

Latest Manufacturing Enterprise for Sequachee.

## TO UTILIZE WATER POWER

Engineer Has Been Making Estimates.

There is prospects for the location of a hosiery mill here. G. Sherman, manager of the Sequachee Handle Works, is reported interested in the move, and had an engineer, J. B. Wynn, of Atlanta, to determine the feasibility of using water power to operate the plant. A dam will be built in Little Sequachee river at the lower end of the "Beck Hole," near Austin Coppinger's. Thence the water will be turned down into the "Lagoon," converting it into a sluice for a turbine to be located near Handle Works, to which two 100-horse power generators will be attached, thus affording electric power.

It is not yet given out where the knitting mill be located, and it is not surmised where the location will be. Some think the old hotel being used, but as this has been offered to the county for a high school building it is not supposed it has been withdrawn yet, for no decision has been made by the county regarding the high school project.

Mr. Wynn left for Atlanta Saturday evening, and will furnish a complete report regarding the feasibility of the project from the data he has taken during his survey.

It will be a big thing for the town if pushed through to completion.

## Fine Corn.

Capt. J. G. Lankaster, of Jasper, has all comers beat in raising good corn this year, as a specimen ear handed us Saturday will testify. It is 11 1/2 inches long, has 14 rows of well developed kernels, and an average of 63 kernels to the row, making 882 kernels to the ear. Capt. Lankaster's farm is located adjacent to Battle Creek, and is very fertile, and there are plenty more ears as good as this one. The weight of ear was 1 lb. 7 oz.

## Heavy Rainstorm.

A heavy wind and rain storm struck this place Tuesday night and flooded things. Chas. Byrd, watchman at the Sequachee Handle Works, reported the hardest rain he had known in some time, the water coming in bucketsful, not drops, accompanied by a high wind that loosened some of the roofing on the plant. It was the tail-end of a storm that caused great damage on the Gulf Coast.

## WHY?

From a small beginning the sale and use of Chamberlain's Cough Remedy has extended to all parts of the United States and to many foreign countries. Why? Because it has proved especially valuable for coughs and colds. Sold by Whitwell Drug Co.

## Good Gravel Wanted.

If there is any place in town that needs improvement it is around the Sequachee Supply Store. A good coating of chert gravel is greatly needed, and the Sequachee town managers would confer a favor on the public who come there for trade or mail by making this improvement. The red clay mud there is hard to plow through when it rains, for men, much more for women and children.

Take care of your stomach. Let Kodol digest all the food you eat, for that is what Kodol does. Every tablespoonful of Kodol digests 2 1/2 pounds of food. Try it today. It is guaranteed to relieve you or your money back. Sold by Whitwell Drug Co. and J. W. Simpson.

When you do a man a favor do it his way if you would please him.

Children Cry  
FOR FLETCHER'S  
CASTORIA

## DIVES AND LAZARUS IN HELL

The question raised sometimes as to whether this is a parable or history is unimportant, for the reason that all our Saviour's parables are founded on fact, or are true to fact. This distinguishes them from fables, and gives their lessons a certainty that fables could not give. It is a fact that sowers go forth to sow; that tares grow with the wheat; that fishermen gather the good and bad into their nets; that the mustard seed grows to be a large herb; that leaven leavens the meal; and it is a fact that both rich and poor men die; that both the righteous and the wicked enter the unseen world. Then, whether it be true or false that a particular rich man died and was buried, and lifted up his eyes in Hades (in torment) one thing is certain, Christ represented this state of things. Did he represent a state of things as true which is not true? Did he adopt a falsehood and make it into a parable? This is incredible, and yet if the representation of the rich man into Hades, in torment after death, set forth what actually occurs, it must follow that the chief feature of this parable is a false representation of the state of things after death.

We agree to call this Scripture a parable, but it is neither fable nor falsehood. It represents truth. And taken in its most obvious sense it represents, and therefore teaches, that there is suffering in Hades.

Now let me quote from the No-Hellite literature, and give their interpretation of this parable. Mr. Barnes gives it in part, but I will give their explanation in full, and then to your satisfaction explain it away. 1. By the rich man they say that the Saviour represents the Jews, especially the priests. 2. By the beggar He represents the Gentile world. 3. By the death of the two personages He describes the change in the circumstances of both the Jews and Gentiles, which took place at the introduction of the Gospel Dispensation. 4. The rich man in hell (Hades) represents the wretched condition of the Jews when God had placed them aside as his chosen people. 5. The beggar in Abraham's bosom indicates the entrance of the Gentiles into the Gospel kingdom which the Redeemer established on earth. 6. The gulf signifies the unbelief of the Jews in the Redeemer, whereby they have been kept in their unhappy state of alienation unto this day. Now let us look at these six items consecutively, and test their value.

1. Is it true that "by the rich man the Saviour represents the Jews, especially the priests"? If so, all that is said of the rich man must be true of the Jews. It might be said of some of them that they fared sumptuously, for they were rich, but this cannot be taken of the Jews any more than of the nations around them. Nor can this with the allusion to their dress, be applied to the priests as distinguished from the people, for the priests had no ecclesiastical or political life, apart from the people, that would warrant such language concerning them. They did not constitute the nation. With them the "purple and fine linen" were not the only distinguishing articles of official dress. Gold, blue, scarlet and precious stones were equally important and conspicuous. And if we admit that the allusion was to the dress of the priests, we are still at a loss to know what the clothing represents. If spiritual privileges, what does the sumptuous feasting represent? If worldly prosperity when was it enjoyed? If national greatness when were the Jews so great that neighboring nations, the Romans for instance, were "beggars" in comparison with them. The Jews as a nation acknowledged Abraham as their "father"; but this rich man had another "father" for he said in the parable, addressing Abraham, "I pray thee, father, that thou wouldst send him to my father's house." Who besides Abraham did the Jews call "father"? The rich man after death appealed to Abraham for help by the ministry of the beggar but when, and in what sense, did the Jews appeal to Abraham to send Lazarus to their relief after the change in circumstances supposed to be denoted by the death of these personages? The rich man had "five brethren" and if he represents a nation so they ought to represent nations, but what five nations could they represent? These brethren had Moses and the Prophets, that is the Old Testament Scriptures; but what five nations, besides the Jews, had the Sacred Writings.

Many attempts have been made to tell what or whom these "five brethren" represent in the parable. Some say they represent the Jews scattered abroad, who carried the writings of Moses and the prophets with them. But the Jews scattered abroad were not separate nations. They were Jews

still and had no political or ecclesiastical existence apart from the Jews in Palestine; nor was there anything in their condition or circumstances requiring the number five to designate them. And what is fatal to this hypothesis is the fact that the five brethren were yet at home in their "father's house" after the rich man was in torment. This does not answer to the condition of the dispersed Jews, scattered among the nations. And further, the "torment" of the rich man is supposed to consist largely of the dispersion of the Jews; and if so the "brethren" were in it first. And then the rich man desired his brethren to repent, "lest they also come into this place of torment." But when did the Jews, or even the priests, desire that the scattered Jews might repent in order that they might escape persecution?

But we are sometimes told that the rich man represents the priesthood, and the "five brethren" the body of the Jewish people. This is not less absurd than what we have just considered. If the rich man represented a priesthood, the brethren should do the same; but there were no other five priesthoods. Besides this the priesthood of the Jews had no national or political life apart from the body of the people, and consequently it could not die a political death to be represented by the death of the rich man of the parable. And further, the rich man was dead, buried, and in torment before his brethren were dead; for they were yet alive, and in his father's house, and supposed to be in reach of repentance when he implored Abraham to send Lazarus to them. But the Jewish priesthood was not ecclesiastically or politically dead before the body of the Jewish people experienced a like calamity. Nor did the Jewish priests, so far as is known, ever express any desire that the body of the people should repent, especially of the sin of rejecting the Messiah, which brought their woe upon them, much less that Lazarus, the Gentile world, should be sent to induce them to repent, lest they also should come into this place of torment themselves. But this is enough to show the absurdity of the statement that "by the rich man the Saviour represented the Jews, especially the priests."

2. By the beggar the No-Hellites claim that Christ represents the Gentile world. Is this true? If so all that is said in the parable about Lazarus must in some way apply to the Gentile world. The relation to the rich man, in which the beggar is placed in the parable, fails utterly to represent the relation of the Gentiles to the Jews. The Gentiles never besought the Jews to relieve their spiritual necessities. The begging of Lazarus at the rich man's gate finds no parallel in the history of the nations and certainly not in relation to the Gentiles to the Jews. The Gentiles were not aware of their spiritual poverty, and if they had been oppressed with the consciousness of their destitution, they would not have gone to the Jews or the Jewish priests for relief. There is no sense in which they desired to be fed with the crumbs which fell from the Jewish table.

It is claimed the death of the rich man represents the political death of the Jews. If so, then the death of Lazarus must represent a political death also. Then whose political death could it represent? The Gentile world died no political death. The death of Lazarus bettered his condition, but political death to the nations is not looked upon as a blessing. New political life may be gained after a political death which will be better than the old, but this is not the necessary nor the ordinary result. We seek in vain through all the history of the nations for any event to correspond with the Jewish policy, or to be called a political death on the part of the Gentiles. But the rich man and Lazarus both died, the one as certainly as the other, and it will not do to assume that one represented a political death and the other some other kind of death. This is not allowable, and if it were the other kind of death in the Gentile world is not discoverable. It was not a moral death for the Gentiles were morally dead before, and moral death does not improve the condition of individuals or nations. It was not a death unto sin, for the Gentiles did not die unto sin. Individuals among Jews and Gentiles "died unto sin" as they believed on Christ, but this personal experience does not answer to the death of the beggar in any intelligible sense. The event of death is not a suitable figure with which to represent a change of circumstances in individuals or nations, which is to result in the bettering of the condition of the subject of it, unless the nature of the change is so distinctly marked as to

preclude the possibility of mistake in regard to it.

The rich man's prayer, in this parable disproves the assumption that the beggar represented the Gentile world. "Send Lazarus, that he may dip the tip of his finger in water and cool my tongue." Did Christ represent him as requesting that the Gentile world might be sent to his relief? Did the Jews ever pray for the mitigation of their sufferings through the ministrations of the Gentiles? "Send him to my father's house, for I have five brethren, that he may testify unto them." Who can believe that the Jewish nation, or priesthood, is here represented as asking Abraham to send the Gentiles to relieve its own suffering and to warn its brethren? But it may be said that this figurative language denotes the anxiety of the Jews after their dispersion, to obtain the doctrines of the Gospel then in possession of the Gentiles. Then why was the prayer addressed to Abraham? And why has this anxiety of the Jews to receive the Gospel at the hands of the Gentiles never been discovered? And since those who have the gospel are always ready to impart it to others, why was this request denied? The truth is the Jews have never sought to mitigate their sufferings by the consolations of the Gospel since their dispersion, any more than the Gentiles previously desired to be fed on the crumbs of Judaism. This explanation of the chief characters of this parable, is, therefore, a failure. It is without foundation in fact, reason, or analogy, and is unsupported by any authority, and divided for the support of a distressed theory.

3. By the death of the two personages, the No-Hellites ascribe the change in circumstances of both the Jews and Gentiles, which took place at the introduction of the Gospel Dispensation. This is indefinite, not to say ambiguous. Nevertheless we can learn its meaning with a little effort. The meaning that is put on this by this Gospel mob is that the Jewish nation died politically, while the Gentiles died into sin, making the death of the rich man signify a national event, and that of the beggar represent what is purely a matter of individual experience. But where is the authority for interpreting these deaths in this way? We ask in vain. The interpretation is forced, arbitrary, unnatural, inharmonious, impossible. If one death was a national event so was the other; and if one was a death unto sin so was the other. Both died the same kind of death, however changed their circumstances after death. But both could not have been national political deaths for there were no political deaths in the Gentile world to be represented by the death of Lazarus. Nor could both have been a death unto sin; for the Jews did not die into sin. Besides Lazarus died first, and if his death signified the conversion of the Gentiles, they should have been converted before the Jews died politically; but they were not. Both died suddenly; but the change in the circumstances of the Jews and Gentiles did not take place suddenly, but after long preparation, and after a long struggle, and after having been the subject of prophecy for many years. The facts are all against this interpretation.

4. The No-Hellite view is "The great gulf signifies the unbelief of the Jews in the Redeemer, whereby they have been kept in their unhappy state of alienation unto this day." This assertion is unfounded. The gulf was fixed between the parties. It was appointed and established by divine ordination. The unbelief of the Jews was sufficiently stubborn, and in that sense "fixed" but it was not appointed or ordained of God. It was not the product of divine power. On the contrary they were guilty of their own unbelief. They were favored with evidences enough to convince them of the Messiahship of Jesus, but they shut their eyes to the light. They "fixed" their own unbelief. "Father Abraham" did not intimate to the rich man that he had fixed the gulf himself. It was his fault that he was on the wrong side of it but the gulf was there without his agency.

And this gulf could not be crossed. The separation between the parties was final. Think of this, ye who imagine probation in Hades. But the unbelief of the Jews in this life was not necessarily so permanent as this gulf. However terrible their blindness and inveterate their prejudices, the removal of the unbelief of the Jews has never been rated an impossibility. The first converts to Christianity were from the Jews, and in the early age of the Church many thousands of that people embraced the Gospel; and in every period of the Church's history some portion of this wonderful people have yielded to the power of the truth, and found redemption in Jesus Christ. There has always been a "remnant according to the election of grace." Every instance of the conversion of a Jew is a con-

## Savings Department

In connection with our general and commercial banking department we have decided to open a new department which will be known as our Savings Department.

This department will be run entirely separate from the other departments of the bank and on the same principle as regular Savings Banks.

This gives us three departments:—

First—The General or Commercial Banking.

Second—Certificates of Deposit.

Third—Savings Department.

Deposits taken from one dollar up—it's not the amount but the start that counts.

**Marion Trust & Banking Co.,**

JASPER, TENN.

tradition of this interpretation of the "great gulf". And these contradictions will go on, for if the prophecies may be accepted as trustworthy, Jews will yet, as a race, give up their unbelief, embrace the Gospel, and share the blessings of the Redeemer's kingdom. The middle wall between the Jews and Gentiles has been broken down. All distinctions on account of nationality have been destroyed, so that sinners of all nations stand on the same ground with respect to the provisions of the Gospel and terms of salvation. "For there is no difference between Jew and Greek for the same Lord over all is rich unto all that call upon him."

It is, therefore evident that God's rejection of the Jews from His covenant through unbelief, by which they were set aside from being His peculiar people "fixed" no impassable gulf between them and the church of Christ on earth. They were broken off from the good olive-tree by their unbelief, but God is able to graft them in again, and when the blindness which happened to them shall pass away, their conversion will prove to be the crowning achievement of the Gospel on earth.

This "gulf" is so important a feature of this parable that we ought to be sure of our ground with respect to it, because of its bearing on the general subject in hand, independently of the interpretation we have been considering.

Whatever its nature or import, the "gulf" is represented as being "fixed" between parties that were dead." Abraham who appears in this connection, had been dead, literally, for hundreds of years; Lazarus had died and been carried by angels into Abraham's bosom; the rich man also had died and had been buried before the gulf appears. The fact that Abraham was a real person, and was literally dead, is not questioned. Nor is it denied that Lazarus is represented as being with him, and therefore dead in the same sense, and enjoying the same comforts of the same spiritual state that Abraham was enjoying. No one can question that that is the representation of the same state of the dead. Abraham, who was dead, was on one side of the "gulf" with Lazarus, who had died, in his bosom, or in intimate fellowship with him; and the rich man who had also died and been buried, was on the other side of the gulf. The gulf was therefore, between the dead; and if no such separation between the dead actually exists in the invisible world, the representation is misleading and the parable is based on falsehood. No matter what application be made of the parable to things in this world, or how the gulf be metaphorically used with reference to unbelief or anything else, if the state of the dead be not as represented the whole thing is worse than fiction and utterly meaningless.

To allege that this representation of the state of the dead is fiction is to rob it of its dignity and reduce it to the grade of an ill-contrived riddle. The parables of our Lord were not enigmatical representations of things that existed only in fancy, calculated to bewilder and confound his hearers, but they were pointed narrations of fact, designed to illustrate truth and to impress the understanding and the conscience. They were adapted to his hearers, the Jews, who knew nothing of the far-fetched ideas No-Hellites seek to fasten on this one, and who could not possibly have understood anything of His meaning, neither they nor his disciples, if the No-Hellite interpretation is correct, nor did anyone succeed in guessing it for the period of eighteen hundred years. And in this parable, which is not fiction, Christ represented a state of suffering or "torment" in Hades. This no man calls in question who believes or interprets the Holy Scriptures. And upon this idea of suffering in Hades, which his hearers believed to be the truth, He founded His parable. Then how is it possible to avoid the conclusion that He meant

to sanction the doctrine of punishment in Hades?

As has been proven in another article in this paper, by the best authority in existence the Jews believed in future and eternal punishment to the wicked, and nothing short of a positive declaration to the contrary would prevent them from understanding this parable as confirming their faith. They believed that the righteous at death were taken to a place of rest called "Abraham's bosom" and that the wicked at death entered Hades where they were "tormented" till the judgement. Addressing men who believed all this the Saviour delivered this parable for the purpose of reproving the sin of covetousness. He taught them herein that wealth would not secure the favor of God; that worldly prosperity was no mark of divine approval but that the richest of them might perish and suffer all the torment of the lost in the invisible world in spite of their abundance. The illustration was striking, easily comprehended and easily applied, and the lesson worthy the teacher and the occasion. Having thus taught them by another parable that they could not serve God and Mammon; that their possessions were not their own; that they were only stewards of the good things of this life, and must give account of their stewardship; He now carried their minds to the future, to see the outcome of a life of sinful indulgence as contrasted with that of a virtuous life of poverty and suffering. The rich man was described as luxuriating in all the world could give, and the poor man as reaching the lowest point of humiliation and want. Then both die and the scene changes. The rich man from his palace sank down to torment, and the beggar left his rags and ascended to honor and bliss. Then how vain are riches! How foolish and wicked the sin of covetousness!

The opposers of this doctrine may ask such questions as the following. Is hell so near heaven as this? Must the saints in heaven forever hear the wails, and groans, the cursings and blasphemies of the lost? Must they witness the agonies and listen to the filthy mutterings of the condemned forever and ever? But this is not the final hell. It is Hades, not Gehenna.

I have not taken the position that (Concluded on 3rd Page)

## Your Banking?

No matter how small,  
No matter how large,

**The  
Bank of Whitwell**

will give it careful attention.  
This message applies to all.

## —OFFICERS—

J. J. DYKES, President,  
D. T. LAYNE, Vice-President,  
R. E. DONNELLY, Vice-President,  
J. R. MORGAN, Cashier,  
R. A. DYKES, Asst. Cashier.